CATHOLIC · ACTION ·

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WORLD UNITY

CHARLES P. O'DONNELL, Ph.D.

CATHOLIC ACTION–SWORD AND SHIELD

THE CATHOLIC YOUTH DIRECTORY

N. C. C. W. CONVENTION CALL

MEDICAL ASPECTS OF MARRIAGE

CATHOLIC EVIDENCE CONFERENCE PROGRAM

N.C.C.W. Executive Secretary Retires

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing,* and CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 9 SEPTEMBER, 1944

OUR COMMON CATHOLIC INTERESTS

University Extension Courses Provided By War Relief Services—N. C. W. C.

ONE of the most recent services supplied by War Relief Services-N. C. W. C. is felt to be quite unique.

Through special arrangements made between War Relief Services-N. C. W. C. and the Rev. Michael J. O'Connell, president of DePaul University, Chicago, Ill., it is possible for prisoners of war and civilian internees to take correspondence courses carrying university credits. To date 10,000 of these courses have been sent by War Relief Services. The courses will meet demands of American prisoners of war and internees in camps throughout Nazi-occupied Europe.

Included as part of the courses, are textbooks and supplementary reference material covering 265 subjects, including foreign languages, higher mathematics, economics and philosophy. Also included are school supplies, mechanical drawing instruments, slide rules and art material.

It is notable that this is the first time in the history of American education that up to three full years of college credits will be allowed anyone not a resident student who successfully passes the examinations which are a part of each course.

The courses will be available only to prisoners of war requesting them and who indicate a willingness to take examinations monitored by International Red Cross delegates and sent to the University of Fribourg in Switzerland for grading. After the war all records and papers will be transferred to DePaul University and students who have attained passing grades will receive full credit without payment of fees.

Advanced courses and a still wider variety of subjects will be made available to war prisoners as requests reach the offices of War Relief Services-N. C. W. C. in New York City. Each kit sent abroad contains a special request card on which the student may indicate his need for special books of reference or courses in allied subjects.

The distributing agency, the Swiss Catholic Mission, of which the Most Rev. Marius Besson, Bishop of Lausanne, Geneva and Fribourg, is president, is a member of the Consultative Board of Intellectual Relief and Cooperation, which in turn cooperates with the International Red Cross in providing "intellectual aid" for war prisoners and civilian internees in Nazi-occupied countries.

In its various work War Relief Services works in close cooperation with the Red Cross, the United Nations Relief and Rehabilitation Administration, the Middle East Relief and Rehabilitation and other government agencies. It is engaged in relief work for prisoners of war, refugees and civilian internees in 32 countries throughout the world. War Relief Services—N. C. W. C. is a participating agency in the National War Fund.

N. C. C. W. EXECUTIVE SECRETARY RETIRES

MARGARET T. LYNCH CONCLUDES TWENTY YEARS OF SERVICE

A MONTH'S vacation work which lengthened into twenty years of loyal service to the United Catholic women of the United States through her work with the National Council of Catholic Women is the proud record of Miss Margaret T. Lynch, retiring Executive Secretary of the N. C. C. W.

Coming to the Council in its early formative years Miss Lynch labored as Assistant Executive Secretary with the late Miss Agnes G. Regan, first Executive Secretary, to federate on a national scale the many scattered groups of Catholic lay women. It was a difficult and, at times, discouraging task, but these two pioneer women had caught the vision of the Bishops of the United States and never faltered in their zeal and untiring efforts to bring together the Catholic women, to train them for leadership, to provide them with information which would enable them to be truly representative of the Church they served.

To this task Miss Lynch brought a keen mind, well trained as teacher and lawyer, and a kind heart, always interested in the problems of those who sought her advice and the development of those who through the years have been associated with the National Council of Catholic Women.

Born on a farm near Potsdam, N. Y., Miss Lynch was graduated from Potsdam Normal School and from New York University. She served as principal of public schools in New York State, taught for three years at Eastern Kentucky State Normal College, Richmond, Ky., and for several years in the School of Pedagogy of Grove City College, Grove City, Pa. She studied law and was admitted to practice in New York State and before the United States Supreme Court.

Beginning her work with the National Council of Catholic Women in 1924, as Assistant Executive Secretary, Miss Lynch undertook the general correspondence, information service, and the organization and expanding of Study Clubs. She later developed programs and material for other National Committees of the N. C. C. W.

Two of the more important of the many missions Miss Lynch performed in the interest of the N. C. C. W. were in 1930, when she represented the national organization at the

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AS THE Episcopal Chairman of the National Council of Catholic Women, I have, beginning nearly ten years ago, learned to know Margaret Lynch quite intimately. On frequent occasions it became my duty, as well as my pleasure, to confer with her and with the late Agnes Regan, on matters pertaining to the welfare of the National Council, and I was always impressed by their good judgment, the prudence they exhibited in dealing with delicate situations, and their caution when innovations were proposed.

Her retirement from office will not mean a retirement from interest in the welfare of the National Council of Catholic Women, and her successor will, I am sure, be glad to have the benefit of her long experience and contacts with the various diocesan organizations as well as the national.

I pray that God may "dispose her days in peace" and enable her to "live in the house of the Lord (near the chapel of the School) all the days of her life."

—✠ J. F. NOLL, Bishop of Fort Wayne.

AS ASSISTANT to the Episcopal Chairman of the Lay Organizations Department of the Welfare Conference for some years, I have had the happy and inspiring experience of association with Miss Margaret T. Lynch in a very important work of the Church. She had a clear vision of the importance to our country and to society of organizing Catholic women to make them vocal and effective apostles of the Christian ideal of womanhood. In pursuit of this vision she was resourceful, untiring and completely devoted.

With an alert mind, thoroughly Catholic, she was quick and sound in her evaluation of theories and movements and legislative proposals affecting woman's world. She realized the importance of educating women to think with the Church and to act with conviction and understanding. She never failed in zeal in the face of indifference and was never discouraged by the magnitude of the undertaking.

A valiant companion of Miss Regan in the pioneer days of the National Council of Catholic Women and the National Catholic School of Social Service, she was a worthy successor to that great apostle of Catholic Action among women.

We who know her and her distinguished work profoundly regret her retirement and hope to have her wise counsel and the inspiration of her example while she enjoys a long well earned rest.

—✠ EMMET M. WALSH, Bishop of Charleston.

Congress of the International Union of Catholic Women's Leagues at Rome, and in 1941, when she visited the countries of the west coast of South America and made known to women lay leaders of Latin America the organizational achievements of the Catholic women of the United States.

Upon the retirement of Miss Regan in 1941, Miss Lynch became Executive Secretary. She now relinquishes the heavy burden of the active management of the headquarters office of the National Council of Catholic Women, but her interest in the work and in the Catholic women throughout the country is not lessened.

RUTH CRAVEN APPOINTED TO SECRETARYSHIP

TO the post of executive secretary vacated by Miss Lynch comes Miss Ruth Craven, whose career signally fits her to take over the guidance of the National Council of Catholic Women. The work of the Council is one of federation, inspiration and education, and it is interesting that Miss Craven's previous experience has been largely in the fields of adult education and organization.

Educated in Catholic schools of Washington, D. C., Miss Craven received her A.B. degree from Trinity College, majoring in English and sociology, followed by graduate work in English literature at the Catholic University of America. After graduation she was associated with the Catholic Charities of Washington as family case worker; associate editor of the *Bengalese;* the Confraternity of Christian Doctrine, where, as assistant executive secretary of the National Center, she was active in editorial work and assisted in national Catechetical Congresses.

In 1941 Miss Craven joined the staff of the National Council of Catholic Women as field secretary, becoming assistant executive secretary in 1942. In this latter capacity she represented the N. C. C. W. on a tour of WAC training centers made by national organizations of women at the invitation of the Women's Advisory Section of the War Department; assisted in the preparation of the program for the Family Life Conference held in Washington; and participated as a member of the planning committee in the conference to build better race relationships sponsored last February by six national organizations of women. She is a member of the Board of Trustees of the National Catholic School of Social Service and of the Social Action Committee of the Trinity College Alumnae.

During her years of service in these various capacities Miss Craven has enlarged the field of her influence by contributing to Catholic periodicals and, as former chairman of the Literature Department of the Washington Chapter of the International Federation of Catholic Alumnae, by organizing a series of lectures given by Catholic writers and literary critics and a class in creative writing.

Now the position of Executive Secretary of the National Council of Catholic Women offers Miss Craven a wider opportunity for service to the Church.

ONE might say that Margaret Lynch has given the best of her mature years to the homes on which America's greatness is based. A proud service indeed.

As Assistant Executive Secretary, then Executive Secretary, of the National Council of Catholic Women, it has been her privilege to guide millions of Catholic women in the study and exemplification of the Church's exalted principles of womanhood, on which Catholic homes are based. No one knows how many millions of those outside the Faith were influenced by these devoted Catholic women, to a better conduct and view of life. But the number is great. It was further Miss Lynch's task to organize and direct these Catholic women so that the impact of their wholesomeness might fully and promptly be brought to bear on questions chiefly moral and having to do with the home.

Miss Lynch brought to this work a rounded preparation and experience—in education, the law and administration. Her service was performed with a remarkable zeal and effectiveness. She has had the gift of selflessness. She perceived accurately the inseparable relation of the home to the broader social questions we face today.

A multitude will wish her well as she retires after twenty years. We, who are familiar with her nature, know that she will never retire from her interest and willingness to counsel and assist in the great work of her life. Our great thanks, Margaret Lynch. God bless and keep you.

—MICHAEL J. READY, General Secretary,
National Catholic Welfare Conference.

IT WAS witha great deal of reluctance that the National Board of the National Council of Catholic Women acceded to the desire of Miss Margaret T. Lynch to retire as Executive Secretary.

The strength of her personality has reached out to the far corners of our country and many are the Council workers who have profited by her guidance and drawn inspiration from her never-failing enthusiasm and confidence in the ultimate triumph of the cause we serve. In her twenty years' service to the N. C. C. W., Miss Lynch left her imprint on the policies and development of the Council.

Elected to succeed Miss Lynch is Miss Ruth Craven, formerly Assistant Executive Secretary. She is already well known in the N. C. C. W. and we extend to her a warm welcome. She has much to give to the still growing Council, and our prayers are with her as she takes up her new work.

—MARGARET MAGINNIS ANGELO (Mrs. R. A.),
President, National Council of Catholic Women.

WORLD UNITY

By
CHARLES P. O'DONNELL, PH.D.
Commercial Policy Division, State Department

THE international conferences at Hot Springs, Atlantic City, Bretton Woods and Dunbarton Oaks represent conscientious endeavors on the part of the United Nations to work out plans for an organized society of nations to make the world more secure and prosperous. The ultimate success of these efforts rests on the reality of an underlying unity among the peoples and the nations of the world and the extent to which these conferences and other forthcoming ones will be able to effect that unity.

The unity of peoples and nations is a certain moral fact and an increasingly recognized historical fact. In its first and most significant sense world unity represents the fact that man is by nature a social animal. The eminent theologian Taparelli has written that: "It is nature itself, that eloquent interpreter of the Divine Will, which calls all peoples to form among themselves one universal society and at the same time makes it their duty to do so. . . ." It is plain to everyone with an eye to see, but obscure to our accustomed ways of looking at the world that all who are born into this world are human beings whatever their race or nationality. In spite of strong dispositions to doubt it, Americans share a common origin, common nature and a common end with Englishmen, Russians, Chinese and Hottentots. In no moral code is this view of man more clearly stated and tenaciously held than in Christian moral philosophy, despite the fact that persons calling themselves Christians may deny it in practice.

The unity of human kind is at the basis of Christianity. Pope Pius XII proclaimed this great truth when in the Encyclical *Summi Pontificatus* he denounced as one of the most pernicious errors of our day "the forgetfulness of the law of human solidarity and charity, dictated and imposed by the community of origin and by the equality of rational nature among men . . . as well as by the redemptive sacrifice offered by Jesus Christ." The Pope goes on in the same Encyclical to speak of the marvelous vision of "human nature in the unity of its origin in God, in the unity of its nature composed, equally among all, of a material body and a spiritual and immortal soul; in the unity of the immediate end of its mission in the world, in the unity of its habitation (the earth whose good all men can by right of nature use to sustain and develop life); in the unity of its supernatural end (God Himself, to whom all ought to tend); in the unity of means to attain this end . . . , in the unity of its relations with the Son of God . . . , in the unity of its salvation won for all by Christ."

The unity of human kind is actualized by communication and love of human beings for their fellows. The Christian injunction to love one another is addressed not only to individual persons but also to the peoples of the nations of the world. Human history tells us that it is a love which man enfeebled by sin and stupidity may deny and even nearly destroy. But that history also is filled with innumerable evidences of love, sacrifice and devotion of man to his fellows. In great joys, great sorrows, in war and in dire necessities the love of man for man is most evident. Our times demand a superabundance of love.

The unity of human nature does not assert an absolute equality of men nor imply an absolute equality among peoples. There are genuine differentiations among men and nations which are good and healthy so long as they are recognized as normal and so long as these differences are not used to deny the essential unity and community of men.

Historically speaking the cultural and political forces at work in the world have driven men now one way then another way. Nationalism which was originally responsible for organizing the present forms of political society has often divided nations one against the other, has given the palm of success to the strong over the weak and has obstructed or prevented the realization of unity among the nations of the world. Nationalism has been captured and directed by a morality which seeks to put nations beyond good and evil, or assert their sole final authority to determine what is good, subject only to the technical rule that they must be able to make their plans succeed.

This kind of nationalism has made it impossible to organize a world society, to obtain the full recognition of an international morality and law obliging all nations, and to maintain an interna

tional authority competent to realize the moral unity and the historical striving of nations for unity.

When we recognize the divisive dangers of nationalism, we should also refuse to accept the dogma of an absolute unity of society. One world state can be accomplished in our times only by the assertion of overwhelming force. As an ideal for a workable world organization it is an illusion. Christians will not be misled by the false idealism of Dante's *De Monarchia* colored as it was by the Averroist error of treating the end of the temporal order as an absolutely final end. Nor will they succumb to the rationalist, Hegelian or Marxian fictions of an absolute political unity.

We recognize that international law as a body of practical rules resting on moral principles has been formulated and accepted by modern national states, although hesitatingly and with too many exceptions and deviations. We know that men in the nineteenth and twentieth centuries have slowly come to appreciate that our world is a world society and that the unity and dignity of human nature has a validity whose denial involves us in frightful world wide and civil wars. In the building of the post-war world that is now going on it is recognized on many sides that the peace and prosperity of the future depend upon the closest working together of nations and that this collaboration cannot be enduring unless it is grounded in an essential human unity. It is furthermore appreciated that this working together will not be easy but difficult. An immense amount of good will, sacrifice and perseverance are needed.

In many ways the economic and technological advances of the last hundred years will make it easier to recognize that the problems of the nations are common ones. Mr. Wendell Willkie wrote of *One World* because he was greatly impressed by the fact that he or any modern man can travel 31,000 miles in 160 air hours. Two-thirds of his forty-nine days' trip, he tells us, was spent on the ground. We are no longer distant from other peoples but close to them.

Among the hopeful signs of the times are the popular desire for world collaboration and the general recognition of the enormity of the tasks that lie before us. We know the pitfalls of over-optimism and the menace of nationalistic competitions. Above all we are aware of the physical unity of the world. It is now vitally urgent that we better appreciate the moral unity of nations. Christian men and women have a special obligation to work and pray that the cardinal virtues, vivified by grace, will make it possible for the statesmen and the peoples of the world to formulate practical policies in conformity with justice and charity and to execute these policies with wisdom and love. Never before in the history of mankind have the problems been more difficult, but never before have the opportunities for world peace and prosperity been greater.

A NEW SPIRIT OF WORLD UNION

Last Christmas Pope Pius XII asked for a peace which should be the expression of a new spirit of world union:

"Give mankind, thirsting for it, a peace that shall reinstate the human race in its own esteem and in that of history—a peace over whose cradle the vengeful lightning of hate and the instincts of unchecked desire for vengeance do not flash, but rather the resplendent dawn of a new spirit of world union, which sustained by the indispensable, supernatural help of the Christian faith, will alone be able to preserve humanity after this unhappy war, from the unspeakable catastrophe of a peace built of wrong foundations and therefore ephemeral and illusory."

Beginning with this issue CATHOLIC ACTION offers a series of eight articles by competent authority which will point out the implications of this "spirit of world union" in the teachings of the Church and in national and international institutions and movements.

The following subjects, in addition to the present article, will be treated: "The Church and the Unity of the Human Race," "Catholic Education in the United States for World Unity," "World Unity and the Preservation of Nations," "Sound National Social Order Contributes to World Unity," "The Bond of Charity in World Unity," "Maintaining Peace with Justice," and "International Economic Cooperation."

WE FACE THE FUTURE

N.C.W.C. Forum Series
1944–1945

Article I: CATHOLIC ACTION—SWORD AND SHIELD

This is the first in a series of eight articles on Catholic Action and on social problems and activities offered by the N. C. W. C. Study Club Committee.

Use these articles:
For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad
Use the questions at the end as guides for reading and discussion

I. Need for Catholic Action; Its Characteristics and Organization

WITH pathetic earnestness, millions of heart-broken people, of every nation on earth, vow, as the second world war within a generation comes to a grisly close that, "it must not happen again." Despite the back-log of revenge-inspired hatreds that have accumulated during the galling years of enemy occupation and devastation, men everywhere, a few calculating miscreants excepted, hail with genuine sincerity peace plans incorporating substantially the principles set forth by Pope Pius XII on various occasions since 1939. Cynics observe that the Papal Peace Plans have just as much chance of acceptance and fulfillment as the Ten Commandments—men accept both in principle but generally violate them in actual living. While all men applaud the papal peace principles, history gives them little chance of actual, effectual observance. The devastating alternative—that unless they are put into practice we shall be at war again before many decades—leaves thinking men saddened and horrified. Sheer desperation ought to drive good men into action toward the creation of a just and lasting peace.

Leadership in enunciating the moral principles involved in a good peace belongs to and, thank God, is being zealously exercised by the Pope and Bishops of the Church and their subordinates in sacred orders. The application of these principles in the economic, political and social arenas of life depends, however, not upon the clergy, but upon the laity. In other words, the creation of a Christian peace is largely dependent upon effective Catholic lay action. These reflexions accentuate the providential development of Catholic Action by recent Popes, notably Pope Pius XI. Coming at a time when the moral and civic bankruptcy of secularism is being made evident to all men, thi technique of promoting a religious renascenc affords a well-founded basis for hope and opti mism in a decent future Christian social order.

In opening this year's series of special article dealing with fields urgently needing lay action it will be useful to reflect briefly on some of th more general features of "the participation of th laity in the apostolate of the hierarchy" otherwis called Catholic Action.

Its ultimate and supreme goal—prayerfully ex pressed millions of times each day in the Ou Father—"Thy Kingdom Come"—is to restore to defend, to expand and consolidate Christ' kingship in individual, family and social lif everywhere.

According to its best qualified students (e.g Civardi) Catholic Action has four characteristics it is a *lay* apostolate, an *auxiliary* apostolate; a apostolate of *duty;* and a *universal* apostolate.

As we have already implied, the fundamenta and most notable characteristic of Catholic Ac tion is that it is a *lay* apostolate—exercised by thos members of the Church who are neither cleric nor religious. Although every Catholic layma should consider "the cause of the Church as hi own" only a relatively select group of laity wil actually become skilled lay apostles. These apos tolic laymen collaborate as auxiliaries in an aposto late that is more than merely auxiliary, it is officia Obviously the apostolate in its plentitude—teach ing, ruling, sanctifying—belongs exclusively t the hierarchy. By virtue, however, of the clos union of Catholic Action and the hierarchy, Cath olic Action acquires a unique dignity. Because o this union with the hierarchy it is a sacred thin

belonging to the Church and this assures its strength and continuance.

The irreligious and Protestant atmosphere of our times has misled some Catholic laymen into conceiving the conversion of all men to Christ as the professional occupation of priests and religious; erroneously they feel that by attending Mass and the sacraments regularly and contributing to the Church and its works of mercy and education they are doing quite enough. Actually, of course, all who have been baptized and confirmed will be asked by Christ on Judgment Day for an accounting, not only of their own souls but those of their neighbors as well. The insolent reply of Cain: "Am I my brother's keeper?" will be a poor alibi.

The apostolate of Catholic Action is one of duty for the good layman and laywoman for many reasons. One who loves God cannot but desire His glory and supreme dominion over all hearts, and in the ordinary Providence of God, it is precisely by cooperating with Him for this end that one works out his own salvation. Surely no one who knows and loves Jesus Christ can be unmoved by motives of gratitude toward Him to do all in his power in helping to bring all men to the foot of His Cross. Catholic Action, however, is not only a duty toward God and Christ, but toward our neighbor as well. Love of neighbor must be effective as well as affective and embrace spiritual as well as temporal needs. The sacrament of Baptism confers on us full citizenship in that perfect society which is the Church, and in any society all citizens are agents. Again, since the Church is a living organism and we are part of it, we share in the universality of action and unity of life of that organism. The Sacrament of Catholic Action, Confirmation, gives us spiritual maturity, and, as St. Thomas expresses it: "Man, when adult, begins to communicate his actions to others, whereas at first he lived only to himself." The divine graces needed by the lay apostle of Christ are abundantly his in virtue of the seal of the Sacrament of Confirmation.

Finally, we say that Catholic Action is a universal apostolate, and this by virtue of its subject matter (all of the laity), by virtue of its object (all individuals, families and societies), and by virtue of the means which it may use (individual and collective; private and public; religious and social; material and spiritual). "Catholic Action," said Pope Pius XI, "has no limits of time or place; we can say of it—always and everywhere." There are some who would exclude from Catholic Action all religious activities—but such activities enter into Catholic Action's direct mission; others, erring in the other extreme, would exclude from Catholic Action all social activities—but they enter into Catholic Action's indirect mission.

Another feature of Catholic Action deserving of some notice in an introductory sketch such as this is its system of organization. Pope Pius XI said of this: "Even as Catholic Action has its own proper nature and end, so it must have its proper organization; unique, disciplined, and able to coordinate all other Catholic forces." Organization of any kind implies four things; a plurality of individuals, a unity of aim among them, solidarity in the use of means to achieve that aim and, above all, order—the creation of unity of movement out of a multiplicity of forces. Organization within the Catholic Church, must, of its nature, have some specific characteristics in addition to the generic ones just mentioned. The sacred rule of power in the Catholic Church, a power derived expressly and wholly from Jesus Christ, is exercised not in a separatist and independent way, but unitedly and in subordination from the Pope to the humblest neophyte. As successors of Peter and the apostles, the Pope and the Bishops are the present repositories of this power.

II. Catholic Action in the United States

NOW since action follows essence and the accessory follows the principle, Catholic Action must follow the Hierarchy in its organizational characteristics. In each parish it will depend on the parish priest as delegate of the Bishop; in each diocese it will depend on the Bishop; and in each nation upon the Pope and his representatives. These unite to form diocesan organizations which in turn are federated into central directive organs. For Catholics in the United States the problem of organization was clarified greatly by a statement issued by our Bishops in 1936 on "Catholic Action and Catholic Activity." Relevant paragraphs read:

"GENERAL PRINCIPLES. The Bishops of the United States in establishing the National Catholic Welfare Conference provided a means whereby Catholic organizations of the country might act in cooperation with the Hierarchy on all matters of national interest and particularly those requiring definite Catholic leadership and definite expression of Catholic thought. The departments of the Conference welcome affiliation of Catholic societies and of other Catholic groups.

"The following principles set forth in terms that refer specifically to the Department of Lay Organizations are equally applicable to affiliation with any department of the Conference.

"The Department of Lay Organizations includes the National Council of Catholic Men and the National Council of Catholic Women. Affiliation with these enables Catholic lay organizations to

know the mind of the Hierarchy which must ever be the common guide of all. Through such affiliation, therefore, it is easy for any Catholic organization in the United States to know whether its common effort is in harmony with the mind of the Bishops before publicity is given.

"A Catholic organization is acting out of harmony with the principles of Catholic Action if, without this readily available guidance, it takes a public position on a matter—legislative or otherwise—which affects Catholic interests. Even a just claim to expert knowledge in any particular field does not qualify an organization to speak for the Church. The authoritative voice of the Church in matters of common interest is the voice of the Bishop.

"It is, of course, clear that diocesan organizations are entirely subject to the Ordinary of the Diocese. The Ordinary is the proper authority to which they should look for guidance and direction. The fact that they may be diocesan units of the National Council of Catholic Men or the National Council of Catholic Women, and that as such they seek guidance from these councils on certain matters does not in any way lessen their responsibility to and their dependence on their Ordinary.

"Catholic societies that are interstate or national may, by affiliating themselves with the proper department of the National Catholic Welfare Conference, develop their activities in such a way as definitely to promote Catholic unity. For their action within a diocese they should, of course, submit their plans to the Ordinary of the diocese. But for their action in a wider field which would affect the Catholics of many dioceses, they should first of all ascertain whether their program be in line with the common mind of the Bishops. That common mind of the Bishops may be ascertained from the Administrative Board, National Catholic Welfare Conference.

"Far from diminishing Catholic lay activity, or discouraging lay initiative, this cooperation of lay organizations with the National Catholic Welfare Conference is designed to guide such activity and make it effective in common action.

"PARTICULAR APPLICATION.

"1. In the case of diocesan organizations the contact with the National Catholic Welfare Conference is through the Ordinary or through the agency designated by him.

"2. In the case of an organization functioning in more than one diocese, whether it be state, interstate, or national, contact with the N. C. W. C. should be made through an authorized and acceptable agent. It is to be noted, however, that even in this case action of any such organization within a given diocese must be carried out subject to the Ordinary of that diocese.

"3. The Administrative Board, National Catholic Welfare Conference, shall direct the particular organizations to the proper department for affiliation."

In 1940, four years after the above statement, the Bishops of the United States created within the N. C. W. C. a Department of Youth. The policies stated in 1936 for the Councils of Men and Women are applicable, *mutatis mutandis,* to the National Catholic Youth Council.

Catholics in the United States should rejoice in the excellent organizational channels provided for them by the Bishops. Theorists of Catholic Action sometimes raise objections but those experienced in the work, both here and abroad, are satisfied with the practicability of the National Councils of Catholic Men, Women and Youth as channels for effective lay action in the United States.

What magnificent opportunities of "restoring all things in Christ" now lie before the American Catholic layman! Out of the ruins of this war will come many changes. If we are to see a good peace—one that will make a Christian Social Order at least possible of achievement—it will be the result of zealous, intelligent and tireless Catholic lay action. Little do we realize the profound and universal character of the spiritual and intellectual leadership being given the world by Pope Pius XII on the principles for a good peace. The Pope alone, be it remembered, cannot make the peace—that is done by men, women, and youth in civil society. It is, in short, a work of Catholic lay action. May God grant to our American lay apostles the grace to see and do this priceless work for God and their fellowmen.

QUESTIONS FOR DISCUSSION

1. What has the Holy Father done towards the creation of a just peace? What must be the role of the laity?

2. Give a definition of Catholic Action and its supreme aim.

3. What are the four characteristics of Catholic Action? Discuss what is meant by each.

4. State the elements of organization generally and of the Catholic Church in particular.

5. What did the Bishops' statement of 1936 establish as the method by which lay organizations might best know the mind of the Bishops on inter-diocesan affairs? On intra-diocesan affairs?

6. What are the organizations established by the Bishops as channels for lay action in the United States?

SUGGESTED READINGS

Conferences on Catholic Action by Cardinal Pizzardo. (N. C. W. C. 10c)

Catholic Action and Catholic Activity by the Bishops of the U. S. (N. C. W. C. Free)

Introduction to Catholic Action by Rev. William Ferree, S.M. (N. C. W. C. 25c)

Encyclical on the Religious Situation in Mexico by Pope Pius XI. (N. C. W. C. 10c)

YOUTH DEPARTMENT

Catholic Youth Directory

A *CATHOLIC Youth Directory* was recently compiled and published by the Youth Department of N. C. W. C. This directory is the first of its kind and contains a complete classification of youth activities as carried on by approved Catholic youth and youth-serving organizations throughout the United States. Each agency mentioned within its pages is listed according to its title and the name of its director or one of its officers. In most cases, additional information concerning the purpose and scope of the organization is likewise presented.

The Directory is dedicated "to the parish priests of the United States and those associated with them in the Catholic Youth Apostolate." It is further pointed out in the dedication that there is some type of youth activities carried on in almost nineteen thousand parishes of this country. Few Catholics realize and, therefore, appreciate the time and trouble put forth by the parish priests who direct these activities. The *Catholic Youth Directory* will serve to sing the laurels of these unsung heroes of the "kids" down the block.

The foreword, written by the Most Reverend James H. Ryan, S.T.D., episcopal chairman of the Youth Department, N. C. W. C., states that the wartime youth of America must be ready to face the future which "will be full of possibilities for advancement and success." In order to be fully equipped to face "the grave situations it must attack," our youth of today must organize and conduct its own activities with the assistance, direction, and inspection of its superiors.

Bishop Ryan then goes on to describe the Youth Movement as one that "is primarily an intellectual and spiritual one. . . . To bring to the highest possible development each one's character, to assist others in a similar development is the goal of a sound youth movement."

"Catholic youth has many advantages over other groups in the work of self-improvement. First of all, it possesses a distinct clear-cut body of ethical principles, universally accepted and proven of lasting value. Our youth need waste neither time nor energy in formulating a code of conduct. They possess one of the highest, purest morality. Their chief job is to live this code, not to try to justify it intellectually or philosophically, either for themselves or their companions. The very stability of the Christian code of ethics is of tremendous importance in the formation of a superior manhood and womanhood."

Bishop Ryan concludes with these inspiring words: "The Catholic youth movement has made great progress in the last few years. It represents today an organized five million boys and girls, young men and women. The organization itself is young and much remains to be done. The foundations, however, have been laid securely and well. It is the problem and duty of Youth itself to carry on this organization to the heights of lasting success. And nobody but Youth can do this job: it is a job of Youth and for Youth."

The Directory is divided into three sections, namely, National, Regional, and Diocesan. Each section, in turn, has its own classifications, such as, Official National Coordinating, Apostolic, Missionary, Ecclesiastical Associations, Educational, Fraternal, Nationality, Specialized Catholic Action Groups, and General. The orderly fashion in which the publication is set up renders the information it contains easily accessible whenever needed.

The field of Social Service should also welcome the Directory as a useful addition to its library material. The book should prove of inestimable value to all fields of Social Work and especially to the field of Group Work. Catholic Group Work Agencies, in particular, should find in it a complete, over-all picture of just what each of their fellow agencies has contributed and is contributing to Social Work. The Directory will also afford all social work agencies ready reference material on Catholic youth serving organizations.

Thus, in this latest publication of the Youth Department of N. C. W. C., there is a concise account of what our Organizations for Catholic Youth are accomplishing in the service of wartime American Youth. There are agencies assisting in the prevention of the causes of delinquency; there are those serving our Catholic college people; and others strictly of a religious nature. Nevertheless, all exist so that Youth may enjoy a happier and fuller life, not only physically and mentally, but spiritually as well. Before the publication of the *Directory* it was extremely difficult to learn just what each of these organizations was doing. There was nothing in black and white so to speak, but, now, we do have such a record, and we can be pleased with what we have already done.

"Pattern for Peace" is Expected to Give Wider Publicity to Papal Peace Program

A report analyzing the place in the framework of the papel peace program of the declaration on world peace issued simultaneously last October by Catholics, Protestants and Jews, has just been published by the Catholic Association for International Peace as a report of its Ethics Committee. The title is "The Pattern for Peace and the Papal Peace Program." It was written by the Rev. John Courtney Murray, S.J., editor of the Jesuit review, *Theological Studies*, and the Ethics Committee.

"In its own way," the report states "the Declaration shows that Catholics in the United States are following the lead of the Holy Father in seeking allies among all men of goodwill in their efforts to win the peace by ensuring beforehand that it will be a just one. Catholic participation in its issuance, therefore, can be given a legitimate place within the framework of the Pope's total peace program."

The need of and the popular will to a new world order, as detailed in papal statements is described. This new order requires, the report says, not only spiritual leadership as provided by the Pope, but world-wide collaboration of all men of goodwill on the fundamental and moral aspects of the new order.

The report analyzes the papal idea of cooperation, the form of issuance of the *Pattern for Peace* (the Declaration referred to above), the impact of the *Pattern* on the public conscience, its acceptance by groups here and abroad, and the special responsibilities of Catholics to cooperate in joint initiatives in behalf of the *Pattern*, in addition to promoting the full papal program.

"There is an immense task, and an eleventh-hour task," the report declares, "to be done in the education of the public conscience in the United States. Large sections of public opinion were not reached by the Christmas Allocutions of Pius XII, but they can be reached by the *Pattern*, and through it will come in contact with at least the fundamental lines of Catholic thought on the new order."

The publication of the report was sponsored by the Institute of Social Sciences of St. Louis University, St. Louis, Mo., and may be secured for 10 cents a copy, plus postage, from the Catholic Association for International Peace, Washington 5, D. C.

Eighth Annual Meeting of Catholic Biblical Association of America

Under the patronage of the Most Rev. John F. Noll, Bishop of Fort Wayne, the eighth annual meeting of the Catholic Biblical Association was held at St. Mary's College, Fort Wayne.

Problems connected with the task of a new translation of the Old Testament from the original languages were discussed and a time limit was set for the translators, by which one-half of their work must be in the hands of the editorial board by September 1, 1945, and the other half by September 1, 1946.

It was decided that the Psalms are to appear in double translation, one from the Latin for breviaries for the use of the laity, another from the original Hebrew. Some shorter books, however, have been entrusted already to the editorial board and it is expected that the translation of the Latin Psalter will be submitted within the next six or eight weeks. The editor-in-chief, who already is putting the submitted texts into final shape for publication, is the Rev. Dr. Edward Arbez, S.S., of the Catholic University of America.

The association voted a $2,500 scholarship, open to any priest in this country or Canada, for the pursuance of higher Biblical studies in Rome and Palestine. The scholar will be awarded on the basis of a competitive examinat

The association elected the following officers: the R William H. McClellan, S.J., Woodstock College, Woodst Md., president; the Rev. John G. Hanley, associate edito the *Canadian Register*, Kingston, Canada, vice presid the Rev. Joseph L. Lilly, C.M., the Catholic University America, general secretary; the Rev. Dominic Unger, O.F Cap., Capuchin College, Washington, assistant general retary; the Rev. John E. Steinmueller, Seminary of the maculate Conception, Huntington, N. Y., treasurer; Rt. Rev. Msgr. Henry J. Grimmelsman, Pontifical Col Josephinum, Worthington, Ohio, and the Rev. W. S. Rei S.S., St. Mary's Seminary, Baltimore, and the Rev. G. Guyot, C.M., Kenrick Seminary, Webster Groves, Mo., me bers of the *Catholic Biblical Association Quarterly* edito board.

Admiration for the "profound and painstaking stud of members of the Catholic Biblical Association of Ame engaged in the work of translating the Old Testament f the original languages into English was expressed just p to the convention by His Excellency, the Most Rev. Aml Giovanni Cicognani, Apostolic Delegate to the United Sta in acknowledging an invitation to participate in the meeti Regretting that he would not be able to participate as quested, His Excellency stated that the news of the meet was a source of great pleasure, since the deep learning wh forms the background of the work of the collaborators their well-known devotion to the Holy See are already themselves, auguries of success in the monumental work which they have so resolutely set themselves.

"The Supreme Pontiffs have, especially in recent tir encouraged scholars to consecrate their best efforts to sacred and apostolic work of interpreting the Word of G and presenting it to the laity in translations as clear as difficulty of the matter and the limitations of human kno edge permit. In his Encyclical of September 30, 1943, *Di*

CATHOLIC ACTION—Monthly Publicatio

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, chair of the Administrative Board and episcopal chairman of Executive Department; Most Rev. Samuel A. Stritch, A bishop of Chicago, vice chairman of the Administrative B and treasurer; Most Rev. Francis J. Spellman, Archbisho New York, secretary of the Administrative Board; Most John T. McNicholas, O.P., Archbishop of Cincinnati, episc chairman of the Department of Education; Most Rev. Jos F. Rummel, Archbishop of New Orleans, episcopal chairma the Legal Department; Most Rev. John J. Mitty, Archbi of San Francisco, episcopal chairman of the Department of C olic Action Study; Most Rev. John Gregory Murray, A bishop of St. Paul, episcopal chairman of the Press Departm

n the N.C.W.C.

ıte Spiritu, His Holiness Pope Pius XII refers to this great and noble work and states: 'Let all know that prolonged labor is not only necessary for the right unıding of the divinely given writings, but also is ıtly demanded by that piety by which it behooves be grateful to the God of all providence, Who from hrone of His majesty has sent these books as so many nal letters to His own children.'

Conformably to the recommendations of His Holiness, ıembers of the Catholic Biblical Association are laudably ged in translating the Old Testament from the original ıages for the use of the laity. The magnitude and imnce of this undertaking should elicit the interest, athetic understanding, and aid, as far as possible, of clergy and laity. . . ."

School Students, Chicago, Make ual Graphic Study of N. C. W. C.

om Sister M. Denise, School Sister of Saint Francis, ed at Alvernia High School, Chicago, Ill., formerly Madeline Kane of the staff of the National Catholic are Conference, has come in to headquarters a very esting story of a study project carried out by the past s senior class at Alvernia High School.

ing a chart of the National Catholic Welfare Confer- the American History class of the school, under Sister valda, worked out a room-length wall display on the board and studied the Welfare Conference—its estabıent, organization and functions—as one of the most rtant developments of our American history. The submatter was worked out in the classroom and used by lebating teams, and there is every reason to believe that tudents who participated in this study will have a wider n of Catholic life and Catholic Action and be better ıred to take their places in the life of their local parishes n their wider diocesan activities.

TIONAL CATHOLIC WELFARE CONFERENCE

Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairof the Department of Lay Organizations; Most Rev. Karl rer, Bishop of Toledo, episcopal chairman of the Department cial Action; and the Most Rev. James H. Ryan, Bishop of a, episcopal chairman of the Department of Youth.

Right Rev. Msgr. Michael J. Ready
General Secretary
Very Rev. Msgr. Howard J. Carroll, S.T.D.
Assistant General Secretary
Rev. James Lawler
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this magaine are to be regarded as those of the respective conributors. They do not necessarily carry with them the ormal approval of the Administrative Board, National Catholic Welfare Conference.

Wide Distribution Shown for N. C. W. C. Edition of ACTA APOSTOLICAE SEDIS

In September, 1943, the N. C. W. C. began printing and distributing the *Acta Apostolicae Sedis,* official organ of the Holy See which had been unavailable to subscribers in many countries for some time.

During the past year circulation of the publication has widened until now it serves subscribers in 45 states, the District of Columbia, Alaska, Hawaii and Puerto Rico, as well as 37 foreign countries.

The complete list of places from which subscriptions have been received is as follows: Alaska, 6; Anglo Egyptian Sudan, 1; Argentina, 28; Australia, 5; Bahama Islands, 1; Bolivia, 4; Brazil, 50; British Honduras, 1; British West Africa, 1; British East Indies, 4; Canada, 180; Chile, 20; Columbia, 47; Costa Rica, 3; Cuba, 16; Dutch W. Indies, 1; Ecuador, 19; Eire, 41; El Salvador, 6; England, 7; Guatemala, 8; Hawaii, 2; Honduras, 7; India, 3; Mexico, 46; Newfoundland, 2; New Zealand, 3; Nicaragua, 4; Nova Scotia, 2; Nyasaland, 1; Oceanica, 1; Palestine, 1; Panama, 7; Paraguay, 7; Peru, 27; Puerto Rico, 3; Union of South Africa, 1; United States, 1,050; Uruguay, 1, and Venezuela, 7.

The N. C. W. C. edition has made generally available official texts of the Holy Father's Encyclicals on "the Mystical Body of Christ" and on "the Promotion of Biblical Studies" as well as the most important allocutions, sermons, apostolic letters, radio addresses, etc., of His Holiness. In addition it regularly includes records of the Acts of the Sacred Congregations, Tribunals, and Offices making up the Roman Curia.

Second Seminar in Interest of Spanish-Speaking People to Be Held

The second seminar for leaders working among Spanish-speaking people of the West and Southwest will be sponsored by the Social Action department of the National Catholic Welfare Conference in cooperation with the Office of the Coordinator of Inter-American Affairs and held October 17 to 20 at Regis College, Denver, under the auspices of the Most Rev. Urban J. Vehr, Archbishop of Denver.

Religious leaders, directors of Catholic charities and of community organizations, educators, publicists, business and labor leaders, catechists, sociologists and government officials will attend the meetings.

Conditions affecting the economic welfare of the Spanish-speaking, their home life and housing, matters concerned with their religious activities, education, recreation opportunities and training for employment will be discussed with a view to assisting leaders in working out definite programs of action. The seminar will be organized on the basis of subjects, such as education, economic conditions, types of community organizations, etc.

As was done last year, the proceedings of the seminar will be published for general distribution. The "progress report" on last year's meeting, made six months after the close of the sessions, showed that the seminar had stimulated old activities and inspired new work.

Paul Dearing Becomes Public Relations Director for War Relief Services—N. C. W. C.

During August Paul Dearing of the staff of the National Catholic Community Service and the National Catholic Welfare Conference, was appointed Public Relations Director for War Relief Services—N. C. W. C.

Mr. Dearing goes to New York from Washington, D. C., where for two years he was assitant public relations director for the National Catholic Community Service, a member agency of the USO, at the same time serving as director of the N. C. W. C. Bureau of Information.

NATIONAL COUNCIL CATHOLIC WOMEN

Call to Convention — Affiliates from Newark — Two Decades of Progress — Industry Institute

CALL TO CONVENTION

HOSTS to the 22nd national convention of the National Council of Catholic Women will be the Most Reverend Karl J. Alter, Bishop of Toledo, and the Toledo Diocesan Council of Catholic Women. The invitation to meet in Toledo, Ohio, October 21-25, 1944, with headquarters at the Commodore Perry Hotel, has been gratefully accepted by the Board of Directors of the N. C. C. W.

That this convention may be truly representative of the Catholic women of the country, every affiliated organization is urged to have representation, and delegates are requested to make arrangements for their hotel and railroad reservations immediately. According to the Constitution of the N. C. C. W. affiliated local organizations are entitled to one voting delegate; diocesan and state councils and national organizations are entitled to two voting delegates.

A special session for presidents of diocesan and state councils, and national organizations, and spiritual moderators will be held on Saturday, October 21.

"The Family, the Basis of Post War Civilization," is to be the general theme of the convention. Fundamentally, the underlying principle of each of the 17 national committees of the council is the welfare of the family. Therefore, diocesan committee chairmen are urged to attend the convention in order that they may gear their committee work to greater service for Christian family life. Sessions will be devoted to discussion of a world peace organization which will take into consideration the basic needs and rights of the Christian family. The critical days of the postwar period require that Catholic organizations give serious thought as to how they may best serve their Church and Country in these changing times.

PROPOSED AMENDMENTS TO N. C. C. W. CONSTITUTION

The chairman of the Committee on Amendments will submit to the delegates present, for vote, any amendments which have been received at National Headquarters. The following is from the N. C. C. W. Constitution, Article IX:

"The Constitution may be amended at the biennial convention by a two-thirds vote of the delegates present and entitled to vote, provided written notice of the proposed amendments be sent to the Executive Secretary two months prior to the convention. The proposed amendments shall be published in CATHOLIC ACTION *or by letters sent to all organization members one month prior to the convention."*—N. C. C. W. Constitution.

In accordance with the above, the following amendments have been submitted to the Executive Secretary of the National Council of Catholic Women for publication in CATHOLIC ACTION:

PRESENT CONSTITUTION, N. C. C. W.
Article VI—*Terms of Office*

Section 1—The term of office on the Board of Directors shall be two years. No member of the Board shall be eligible for more than two consecutive terms.

Section 2—The President, three Vice-Presidents, Secretary, and Treasurer, shall be elected by the Board of Directors for a term of two years. Elections shall be by ballot. A majority vote shall elect.

Section 3—Vacancies on the Board of Directors shall be filled by a ballot vote at the next biennial convention.

PROPOSED CHANGE
Article VI—*Terms of Office*

Section 1—The term of office on the Board of Directors shall be four years. No member of the Board shall be eligible for more than one term.*

Section 2—No change.

Section 3—Emergency vacancies on the Board of Directors shall be filled by a nominee from the diocese in which the vacancy occurs. Said nominee to serve the unexpired term, and to be selected by the Diocesan Council with the approval of the Bishop of the Diocese.

Section 4—Change of residence of a member of the Board of Directors from the Province she was elected to represent shall automatically terminate her membership on the Board.

All members of affiliated groups should be made cognizant of the proposed amendments. They should instruct their delegate as to their wishes in this regard for action to be taken at the biennial convention.

Any other amendments should be sent immediately to N. C. C. W. headquarters for the consideration of the Amendments Committee.

* NOTE: Members of the present Board of Directors who have served only TWO years are eligible for reelection for another term of TWO years.

TWO DECADES OF PROGRESS—AND STILL GROWING

The diocesan council that looks forward to further accomplishments; that is impatient to unravel snarls that may have developed in its organization machinery; is the diocesan council that is healthy and growing.

With 31 affiliated units in a diocese of only 55 parishes, in a country of magnificent distances which bespeak the glories of nature in our northwest, but erect barriers to communications (and Council meetings!), the Helena D. C. C. W. might pardonably have rested on the laurels of its achievements and seniority, since it is one of the oldest diocesan councils of Catholic women in the United States. Instead, with all the vitality and missionary spirit of the northwest, the Helena D. C. C. W. is climbing toward a goal of one hundred per cent unity of all societies of Catholic women in the diocese.

To help it achieve that goal, the Most Reverend Joseph M. Gilmore, Bishop of Helena, and Miss Mary Burke, president, asked national headquarters for a field representative who would address a series of deanery meetings and also visit parish societies. Remaining three weeks in the diocese, Miss Ruth Craven, from the N. C. C. W., after conferences with diocesan council officers, Mrs. Thomas Robinson, the organization chairman, and Mrs. Thomas F. Moran, N. C. C. W. board member, visited the five Council districts: Helena, Butte, Kalispell No. 1 and No. 2, and Missoula. At each deanery meeting a section was devoted to discussion of the recent publication of the N. C. C. W. Family Life Bureau, *The Family Today: A Catholic Appraisal.* The Butte deanery presented a panel of four or five speakers, each speaker using *The Family Today* as the basis for her talk.

At the Helena deanery meeting, called by Mrs. J. J. Cavin, then deanery president, the zealous chairman of the Shrines committee, Mrs. E. P. Maronick, arranged an unusual display of home shrines. Taking advantage of the many-windowed hall in which the banquet was served, Mrs. Maronick used each window on both sides of the hall as a niche for a shrine. Shrines from homes in the Helena area were loaned for display and, in themselves, made a far more eloquent appeal for a "shrine in every home" than could have been made by any speech or written appeal. Again emphasizing the spiritual preparation for council work, and pointing to the fact that of the "Pray, Study, Work" of Catholic Action, it is prayer that comes first, the Kalispell No. 1 deanery meeting, called at Ronan by Mrs. A. M. Sterling, president, opened with a *Missa Recitata.*

Coming to Shelby, Montana, from six towns, each great distances away, and with only two days' notice for a special meeting, the Kalispell No. 2 deanery, of which Mrs. Wm. Pauli of Valier is president, achieved an attendance of 53 including five pastors. Among the latter was the Rev. M. J. Halligan, well known missionary to the Indians, whose parish society representatives were members of the famous Black Feet tribe of Indians. The Kalispell No. 2 Deanery Council now lacks only one of being 100 per cent affiliated with the diocesan and national councils!

Sponsored by St. Anthony's Altar Society, a luncheon meeting was held in Missoula to which representatives from other parishes were invited. Accompanied by Mrs. W. G. Tremper, then deanery president, Miss Craven visited the parishes in the Missoula deanery including St. Mary's, Stevensville.

Two meetings were held in the Butte deanery, one in Butte called by the deanery president, Mrs. J. J. Riley, and one in Deer Lodge. Prior to these meetings representatives of all affiliated societies in the Butte deanery had assisted in the preparations for the Catholic Industrial Conference held in Butte. The Conference provided an opportunity to renew acquaintance with Miss Linna Bresette, field representative for the Conference, who had assisted in the original organization of the Helena D. C. C. W. and whose work had been so fruitful.

New affiliations from the Helena D. C. C. W. are: St. Mary's Altar Society, Fairfield; Holy Cross Parish Council, Bozeman; St. Joseph's Guild, Sheridan; St. Theresa's Aid Society, Whitehall; St. Mary's, Stevensville; Catholic Ladies of Phillipsburg; St. Richard's Parish Council, Columbia Falls; St. Francis' Parish Council, Valier; and the Catholic Ladies of Shelby. The Helena D. C. C. W. has increased its affiliations to 40 and expects to reach the 100 per cent goal as a result of its recent annual convention.

THROUGH Mrs. Robert A. Angelo, president, the Board of Directors of the National Council of Catholic Women, announces its regretful acceptance of the resignation of Miss Margaret T. Lynch, Executive Secretary.

Miss Ruth Craven, Assistant Executive Secretary, has been chosen by the Board to succeed Miss Lynch.

An account of Miss Lynch's achievements and appreciation of the esteem in which she is held appear in this issue of CATHOLIC ACTION (pages 4-5).

N. C. C. W. WELCOMES NEW AFFILIATES FROM NEWARK ARCHDIOCESE

At the invitation of His Excellency, the Most Rev. Thomas J. Walsh, Archbishop of Newark, the president and assistant executive secretary of the N. C. C. W. visited the Archdiocese during the past month for a series of conferences with the moderators and presidents of the 24 Mt. Carmel Guilds of the Archdiocese. The purpose of the conferences was to explain the N. C. C. W. and to invite the affiliation of the Guilds.

Organized in 1929 the object of the Mt. Carmel Guilds is "to better the spiritual, intellectual and physical condition of all who shall receive its ministrations; to foster the spirit of true charity and to promote cordial Catholic relations among its members and all individuals and organizations properly engaged in charitable work."

With charity the heart of the Guild program, its varied activities are channelized through departments on Americanization, Day Nurseries, Travelers' Aid, Juvenile Reform, Physical Relief, Social Centers, Legal Aid, Institutional Visitors, and others pertinent to expressing love of neighbor in service for neighbor.

The range of the Guild program and its ability to meet changing conditions is evidenced by the fact that in the depression many of the Guilds conducted soup kitchens—the Mt. Carmel Guild of Newark alone feeding 3,000 men daily—and that today the Guilds are sponsoring classes for their volunteers, preparing them to conduct information centers for returning soldiers. All Guilds assisted in the recent clothing drive for Italian war sufferers and the Guild of Newark district has distributed 2,000 kits containing rosary and Missal to Italian prisoners in this country.

The N. C. C. W. welcomes the affiliations of the Mt. Carmel Guilds of the following districts of the Newark Archdiocese: Bayonne, Bloomfield, Cranford, Cliffside, Elizabeth, Englewood, Garfield-Lodi, Hackensack, Hoboken, Hohokus, Irvington, Jersey City, Kearny, Montclair, Newark, The Oranges, Plainfield, Rahway-Linden, Rutherford, Secaucus, Summit, Union City, West New York, and Westwood.

With Our Nationals

The Catholic Women's League of Canada at its 24th national convention chose as its national president one who was associated with the League during its formative years and who helped to write its constitution, Miss Ann Macmaster.

At a district conference of the Catholic Daughters of America, held in Hollister, California, it was decided that the study clubs of all C. D. A. branches within the diocese would undertake in the early fall the work of presenting to the residents of the diocese an opportunity to study and discuss the peace proposals of the Holy Father.

The International Federation of Catholic Alumnae has announced the winning by two nuns of scholarships in the Graduate School of Arts and Sciences at the Catholic University of America, established by the Federation. The Edward A. Pace Scholarship was awarded to Sister Mary Constance Loeffler, Mt. Mercy College, Pittsburgh, while the Pope Pius XI grant will be available to Sister Michael David Sage, of Dubuque, Iowa, in the fall of 1945.

At the annual meeting of the National Board of Direction of the National Circle, Daughters of Isabella, it was reported that the membership reached its highest peak in the history of the organization with seven thousand members admitted during the past year. Splendid war work was recorded, which included the purchase and sale of $14,000,000 worth of U. S. war bonds and stamps; the contributing to salvage of six million pounds of waste material; the furnishing of one and one-half million hours of service to Red Cross, Nurses' Aid, Mobile Canteen, Motor Corps, Recreation Centers and other defense projects; the donating of blood by thousands of members.

UNUSUAL COMMITTEE ACTIVITIES

When the 1942 convention called our Catholic women to prepare themselves for greater service to God and Country it gave to the National Committees a great incentive to increase the effectiveness of the volunteer through adequate training.

This year's Committee reports show the resultant development of leaders and the splendid accomplishments of Catholic lay women. From far and near have come the reports. Chosen from among them is one from the Social Action Committee of the Cleveland Diocese which tells of a Labor Institute held twice a month from October through May. At these meetings, which were attended regularly by about thirty people from labor, business and professional groups, the historical background and an interpretation of the Social Encyclicals were given and discussion was participated in by practically every member.

From the Committee on Cooperating with Catholic Charities of the Brooklyn Diocese comes the report of the recruiting of members from various parish councils for two orientation courses given under the direction of several priests, lay members of the advisory committee of Catholic Charities and a social worker in the central Charities office. The volunteers thus trained functioned in visitation work in their respective

BECAUSE we feel that foremost in the thoughts of our affiliates, as in our own, is regret that our beloved Executive Secretary, Margaret T. Lynch, has resigned the active management at headquarters, we, the members of the N. C. C. W. staff, are daring to deprive affiliated groups of this space in our section of CATHOLIC ACTION to express the affection and esteem we hold for Miss Lynch and the sincere regret with which we now bid her farewell. Her complete self-abnegation in Council affairs, her earnest desire to train leaders and to give to each one the opportunity for self-development, will long be remembered.

Elsewhere in CATHOLIC ACTION is the story of her achievements; here we who have worked under her simply wish to say: "Our thanks to you, Miss Lynch."

—The Staff, N. C. C. W.

parishes and assisted the central office in visiting the aged and in visiting and investigating homes.

The Committee on Catholic Parent-Teacher Associations of the Archdiocese of New Orleans reports the successful maintenance of a Film Library, made possible by the combined efforts of forty-one affiliated school groups.

A study group from the San Francisco Archdiocesan Committee on Industrial Relations attends the regular meetings of a Catholic Trade Union, hears actual industrial problems debated, and takes part in the discussions.

The Committee on Libraries and Literature of the Winona Diocese tells a most interesting story of a rural group with no funds and no place to keep books who solved their problem in a unique manner. Two women invited two other women, who invited two more, until ten met together and agreed to purchase one good Catholic book each. These were read and discussed by the group and passed on to someone who did not belong. Interest increased so that the little group grew to thirty-eight with a library of fifty books. The town grocer then furnished shelf space in his store for these books and each Saturday night two members service the little library.

INDUSTRY INSTITUTE SCORES ANOTHER TRIUMPH

Twenty-five students attended the eighth annual Institute on Industry at Rosary College, River Forest, Illinois, from July 30 to August 5. The Institute, formerly held in Washington at the National Catholic School of Social Service, was held in Chicago under the auspices of the Chicago Archdiocesan Council of Catholic Women by invitation of its director, the Rev. James C. Curry.

Nine of the young women enrolled were members of labor unions: one of the International Ladies' Garment Worker's Union; two of the Inside Dairy Employes Union; one from the Typographical Union; others from the Electrical Workers Union, the Machinists Union, the Municipal Employes Union and the Chicago Federation of Teachers. They came from Toledo; Cleveland; Milwaukee; Gary, Indiana; Crescent, Iowa; Guthrie Center, Iowa; Iowa City; Springfield; Bloomington and Alton in Illinois; and Chicago.

Members of diocesan Councils of Catholic Women who sought information concerning problems facing workers, their solution, and the help they might give toward that solution attended the sessions, where a picked staff of instructors presented both the moral and economic aspects of workers' problems. Courses were given on the Social Encyclicals by Reverend Daniel M. Cantwell, professor of sociology at St. Mary-of-the-Lake Seminary, Mundelein, Illinois; on Labor Problems by Edward Marciniak, professor of economics at Loyola University; on Social Legislation by Reverend R. A. McGowan, assistant director of the Social Action Department, National Catholic Welfare Conference; in Public Speaking and Parliamentary Law by Mrs. Edna M. Siebert, teacher at Harrison Technical School, Chicago. Agnes Nestor, president of the Women's Trade Union League of Chicago, gave three talks on Labor's Participation in Industrial Relations. The Practices and Principles of Trade Unionism was presented by the Reverend Edward Roche, professor of economics and ethics at St. Mary-of-the-Lake Seminary. Consideration of the effect upon the worker and the industry she served followed the presentation of each subject.

Mass, breakfast, morning classes, recreation and evening classes made a full week's work. But, as one girl said, "That's what we came for. But—it really has not been work, it has been fun!" The girls readily appreciated the need of studying their problems in the light of Catholic teaching.

Added to their classroom instruction, as treasures to carry away with them, were talks with the Sisters, the exchange of experiences, and—greatest of all—the inspiration of their day of recollection, conducted by Father Cantwell, who interpreted for them the teaching of the Mystical Body of Christ, the basic reason for restoring human living to a truly Christian way of life.

NATIONAL CATHOLIC EVIDENCE CONFERENCE IN CHICAGO

"THE Heavenly G. I. System" is the topic of a sample street-corner talk to be given at one of the sessions of the National Catholic Evidence Conference in Chicago at Cathedral Parish Hall, 29 East Chicago Avenue, September 12, 13 and 14. "Why Tell Your Sins to a Priest" is another in the five demonstrations of the work of speakers trained in the technique of teaching the doctrines and practices of the Church to park and street-corner crowds and answering questions by them.

The purpose of the Conference is to stir up interest in the apostolate to non-Catholics, whether by street teaching, motor missions, newspaper articles, radio talks, correspondence courses, window displays, direct-by-mail pamphlets, or what have you.

This year marks the 13th annual meeting of the N. C. E. C. His Excellency, the Most Reverend Samuel A. Stritch, Archbishop of Chicago, is the host and will address the conference Tuesday afternoon, September 12, with a talk entitled "The Inspiration and Sustaining Force of the Apostolate."

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(Department of Lay Organizations, National Catholic Welfare Conference)

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Bishop Edwin V. O'Hara, of Kansas City, will speak Wednesday forenoon on "Keeping Contact with Men of Good Will." Thursday noon, Bishop John F. Noll of Fort Wayne, episcopal chairman of the Department of Lay Organizations of the National Catholic Welfare Conference, will give an address entitled "The Modern Approach to Our Non-Catholic Countrymen."

The annual conference will start with Mass at Holy Name Cathedral, Tuesday at 9 o'clock and the call to order will be given at 10:30 a.m. by David Goldstein, LL.D., of Boston, pioneer street apostle in the United States. Rt. Rev. Msgr. Joseph P. Morrison, rector of the Cathedral, will deliver the opening prayer and keynote address.

The three day conference is broken up into 52 short sessions covering a great variety of interests, not overlooking by any means such items as the buffet reception by the Chicago Archdiocesan Union of Holy Name Societies at 6 o'clock Tuesday evening.

Among the topics on the program for Tuesday and the speakers who will handle them are: "NCCS and Its Apostolate for Catholics of the Armed Forces," Paul Dearing, assistant public relations director, NCCS; "The Direct-by-Mail and Newspaper Apostolate," Rev. Richard Ginder, Catonsville, Md., associate editor of *Our Sunday Visitor*, representing the Narberth Movement; "The Catholic Information Center," Rev. Vincent F. Holden, C.S.P., New York City, and Sister Marie Dominic, O.P., Cincinnati, Ohio; "Street Speakers in Action (a demonstration), 1. "Why Tell Your Sins to a Priest," John G. Bowen, field representative, National Council of Catholic Men; 2. "The Bible," Miss Betty Ryan, Rosary College, River Forest, Ill.; 3. "The Heavenly G. I. System," Miss Joanne Kula, Alvernia High School, Chicago, Ill.; 4. "Our Blessed Mother," Brother Daniel Egan, S.A., Atonement Seminary, Washington, D. C.; and 5. "Jesus Christ, the Way, the Truth, and the Life," Rev. Richard Schumacher, Hickman Hills, Mo.

Rt. Rev. Msgr. Arthur J. Sawkins, CATHOLIC HOUR speaker of Toledo, Ohio, will call to order the Wednesday program at 9:30 a.m. and the opening prayer will be said by Rev. James J. Meehan, Jacksonville, Fla., diocesan moderator of the

St. Augustine Diocesan Council of Catholic Men. Among the items for Wednesday are: "Open Air Speaking, a Laboratory for Seminarians," Rev. Patrick V. O'Brien, C.M., St. John's Seminary, San Antonio, Texas, and Rev. Charles J. Willis, S.M., moderator, Catholic Evidence Guild of New Orleans, La.; "How to Pool Ideas on Effective Presentation," Rev. Stephen A. Leven, Tonkana, Okla.; "How to Promote Street Preaching and Kindred Apostolates Among the Clergy of the Country," Rev. P. J. Lefevre, C.M., Catholic Motor Missions, St. Louis, Mo.; "Home Missioners of America," Rev. Raphael Sourd, Glendale, Ohio; "Motor Missions by the Paulists," Rev. John Carr, C.P.S., St. Paul's College, Washington, D. C.; "What Change of Approach Do the Times Suggest?" Rev. Frank Giri, Mobile, Ala.; "Have the Results of Open-Air Meetings in City or Rural Areas Justified the Effort?" Rev. Raymond T. Bosler, Indianapolis, Ind.; "Answering Difficulties of Prospective Evidence Guild Directors," Rev. Charles A. Hart, Ph.D., Washington, D. C., one of the founders and spiritual director of the Washington Catholic Evidence Guild.

"Film Slides to Illustrate Street Speaking" will be handled by Marius Risley, a pioneer C. E. Guildsman, following the call to order Thursday, 9:30 a.m., by Very Rev. Msgr. Reynold Hillenbrand, rector of Mundelein Seminary, and opening prayer by Father Joseph F. Kundinger, diocesan moderator of the La Crosse Diocesan Council of Catholic Men. Also on the program for Thursday will be: "Women Missionaries from Chicago," Sister M. Aurelia, O.P., Rosary College, River Forest, Ill.; "Teaching 'the Confirmed' Their Duty," Sister M. Denise, O.S.F., Alvernia High School, Chicago, Ill.; "Follow-up Methods, Especially Religious Instructions by Mail," Rev. Lester J. Fallon, C.M., Confraternity Home Study Service, St. Louis, Mo.; "Religious Radio," Miss Mary Agnes Schroeder, Radio Work Shop, St. Louis University, St. Louis, Mo.; "The Lawyer's Views of Effective Evidence," J. J. Buckley, Chicago, Ill.; "The Church and Its Position on the Condition of Labor," John L. Yancey, Chicago, Ill.; and "How to Answer Questions at Outdoor Meetings," David Goldstein, LL.D., Boston, Mass.

All local arrangements have been handled by the Archdiocesan Union of Holy Name Societies, Rev. Edward J. Kelly, executive director 31 East Congress St., Chicago, Ill. The meeting will be reported by volunteers from Rosary College, River Forest, Ill., and the proceedings will be duplicated by the Franciscan Sisters and students of Alvernia High School, Chicago.

The National Catholic Evidence Conference is a voluntary association of Catholic Evidence Guilds and similar groups engaged in the apostolate to the non-Catholic. Harry J. Kirk, Washington, D. C., is the national president and Edward J. Heffron, National Council of Catholic Men, 1312 Mass. Ave., N. W., Washington, D. C., is the secretary-treasurer.

The program committee, with Mr. Kirk as chairman, is composed of Paul Dearing, Edward J. Heffron, James Flanagan and John E. McAniff. Copies of the proceedings may be ordered now at $1.50 each.

STARTING FROM SCRATCH

"Most of us tie the soul up with religion in some way or other. And if I were to ask, 'How do you know you have a soul?' you would probably say, 'Because the Bible tells me so, and I've been hearing it at home and in church since I can remember.' Well, I'm sorry to have to say so, but if you were to ask me, I should tell you that I think that's foolish—because there's nothing supernatural or religious about the soul itself. It's just plain, ordinary, standard equipment. Every body comes into the world equipped with two eyes, two ears, a nose, heart, lungs, liver, and a soul. We might just as well say we have a stomach because the Bible says so—or that we have teeth, because we heard about them in church.

"Let me say again: Every mother who brings a child into the world brings it forth all set up with everything it needs for living in this world; head, arms, legs, and soul. The poor little baby may come minus hair and teeth—it may even come minus an ear—but if it would arrive minus a soul, it would either be stillborn, or it wouldn't be a human being, because it's the soul that makes a man out of an animal.

"How do we know we have souls? Just from plain everyday experience. How do we know we have hearts, even though we've never seen them? Well, we can feel our hearts pounding away in our chest. Most of the time, we never think about it, but when we're excited, or after we've climbed a flight of steps, then we know we have a heart. We see the effects of the heart. So that I don't need any doctor to tell me I have a heart—and in the same way, I don't need the Bible, nor any priest or minister, to tell me I have a soul. I feel the effects of having a soul. I use my soul, and watch it work while I'm using it—even though, most of the time, I'm not conscious of it.

"It's the soul which holds me together. It stores away my memories for me and lays plans for the future.

"I can remember my first day at school, with my dad leading me by the hand into the classroom. I can remember the false Armistice a week or so before November 11, 1918. Since that time,

I dare say the chemistry of my blood and bone has made three complete turnovers. Yet here I am, with all those memories connecting the present to the past.

"Now what is it that stayed on, while everything else was changing? What is there that ties 1944 with 1918 in my personal history? It couldn't be bone and gristle, nor blood and nerve, because the blood, bone, gristle and nerve of 1918 are gone forever. Yet those memories have stayed. Where have they been resting since that time?

"They must have been resting in something which was not flesh and blood, in something which could not change like bone and gristle, something above change, and immune from it. That something, that envelope in which we preserve our memories, we call our soul. It is the part of us which is not flesh and blood." . . . We can't say, then, that the soul is only our mind, our will, or our imagination. No! These are powers of the soul, which uses our body and needs it as a truck driver needs his truck."—Rev. Richard Ginder, talk number one of a series on the soul in his pamphlet "Starting from Scratch."

Do you want to read something snappy, interesting and important? Get a copy of "Starting from Scratch!"

Do you want a 76-page pamphlet which is exactly the right one to send to non-Catholics? Get some copies of "Starting from Scratch."

Do you want a brief booklet written in an easy-to-read, everyday fashion which is ideal for use by a small group refreshing themselves in matters of religion? Do you want a perfect text for your religious discussion club? Do you want a pamphlet for your Parish Council of Catholic Men, or if you have no Council, for your Holy Name Society, or other group, to mail to non-Catholics who may be interested? Do you want a grand example of the best in Catholic information, written in language you like, and brief enough to catch the eye of the well-known "busy man," to be used perhaps by your Knights of Columbus Council in its program of Catholic activity? Do you want a pamphlet which will fit in the pamphlet rack in the vestibule of the church, but will not stay there?

The answer to all these questions is the same: Get some copies of "Starting from Scratch."

The 15 talks in "Starting from Scratch" are reprints of the informal chats given by Father Ginder on the HOUR OF FAITH every Sunday from last January 2 to April 9.

Here are the titles—and they are as good as they sound:

Standard Equipment; Our Better Half; Guess Who!; From Art to Artist; Directions For Use; It's the Gospel Truth; He Was God; Advance Information; God's Signature; Within the Sacred Circle; Thou Art the Rock; The Vicar of Jesus Christ; In Search of Truth; Bridging the Chasm The Facts Behind the Resurrection.

We urge every one of our affiliates to make ful use of this fresh, timely, effective material. You have helped us produce the HOUR OF FAITH, now let us supply you with material to help you spread the Faith. The cost of the pamphlet is nominal You may order from the National Council of Catholic Men, 1312 Massachusetts Ave., N. W. Washington 5, D. C.

TOLEDO COUNCIL OBJECTIVES

The Toledo Council of Catholic Men at the regular meeting of the Executive Board in August selected September 24 as the date for the annual meeting of the membership at which will be held elections for president, vice president and treasurer.

The Board approved the following points as the Council's general objective for the 1944-45 season

1. Continued education and participation of all men in Lucas County in Catholic Action and offering programs and services in cooperation with parish organizations.
2. Sponsor a public Catholic Information Series of instructions conducted at a public location for non-Catholics to be recruited by members of the Council of Catholic men.
3. Promote the Catholic Club as a community service by seeking to extend its facilities to a larger number of children, and by sponsoring membership for some children in the Club.
4. Increase membership from 5600 to 7500 men.

The first of a series of meetings to propose parish programs was held August 9, and invitations for the standing committees of the Council to present 17 programs in three city parishes have been received. Four will be held in the Immaculate Conception Parish; four in St. John's; and Dr. A. J. Gallagher, pastor of St. Joseph's of Maumee, has extended an invitation to the Council to present a series of nine meetings in his parish during the 1944-45 season.

A handbook of the Toledo Council will be printed soon. Copies may be secured from the Council at 131 Sixteenth St., Toledo, Ohio.

BUGS

"In the last half of the last century Samuel Stehman Haldeman became a Catholic. Because he was an outstanding intellectual of his day and held the Chair of Natural Sciences at the University of Pennsylvania, his conversion caused much comment.

"The story is told that the eminent professor when asked what led him to the threshold of the

Church, would answer with the single word—'Bugs!'

" 'Bugs!' his amazed inquirer would ask. 'Why bugs?'

"To which the scientist would reply somewhat as follows:

" 'No matter how tiny the insect, I have found that the God Who made it provided one organism that controlled all parts and kept them working together. I believe that when He was making so big a thing as the Church, He would do as much for it. There is only one Church with such a single controlling organism. That is why I became a Catholic.'

"Of the more than 70,000 people who embrace Catholicism yearly in this country, there are probably several hundred reasons therefor. But what more gigantically intellectual reason than Professor Haldeman's tiny bug!"

The above is one of the Narberth articles which are printed in pamphlet form for mailing to non-Catholics and in newspaper style for insertion in your local paper.

One of the services of N. C. C. M. is to supply you, at a nominal cost, with pamphlets imprinted with the name of your organization. You mail a different pamphlet every month to a list of non-Catholics.

Are you an affiliate of N. C. C. M.? If so you are entitled, free of charge, to a year's supply of 52 different articles, to be inserted, one a week, in your local paper.

Send 24 cents to national headquarters and ask for the "Narberth Newspaper Plan."

Testimonial To Catholic Hour

The National Federation of Press Women on July 29 presented a certificate of merit to N. C. C. M. for presenting the Catholic Hour. The certificate was awarded "in recognition of distinguished service on behalf of national morale in the midst of war, by means of the inspirational influence which comes out from a radio program that has captured the attention and interest of millions of listeners. This program has achieved great spiritual significance and religious meaning in time of stress."

Thank You: The rare virtue of gratitude pays dividends. When radio stations carry the Catholic Hour and the Hour of Faith they do not receive a penny for it. They give the time free, just as the National Broadcasting Company gives the time for the Catholic Hour free and the Blue Network, Inc., gives the time for the Hour of Faith free.

Every once in a while some station discontinues one of these programs. We believe that in most such cases a few letters of thanks while the programs were being carried would have kept them on the air.

You can do a good work by having the men in your organization write short letters of thanks. But do it now! You don't know when your station will decide to drop the program, and when it does a dozen letters of protest will be too little and will be too late.

"Thank you" is an expression which pays big dividends and we urge you to make the investment now.

RADIO SCHEDULE

The Catholic Hour: (NBC Network)
Every Sunday 6:00 p. m. E. W. T.

Sept. 3, 10, 17 & 24: Rev. T. L. Bouscaren, S.J., on the general subject "*Moral Law.*"

Oct. 1, 8, 15, 22 & 29: Rev. Ambrose Burke, President of St. Ambrose College, Davenport, Iowa. Titles will be announced later.

Music for the September programs will consist of special organ recitals and choral selections by the choir of the Church of the Holy Name, New York, under the direction of Albin McDermott, and broadcast from the church.

The Hour of Faith: (Blue Network)
Every Sunday 11:30 a. m. E. W. T.

Sept. 3, 10, 17 & 24: Rev. Urban Nagle, O.P., of the *Holy Name Journal,* New York.

Oct. 1, 8, 15, 22 & 29: A continuation of Father Nagle's informal chats which will continue through November and December.

Music will be provided by the Hour of Faith male quartet and instrumental ensemble under the direction of Paul Creston.

If you cannot get either of these programs over your local NBC or Blue Network station ask the station manager to kindly arrange to carry them and have your organization of men call on him.

MEDICAL ASPECTS OF MARRIAGE AND CHILD-BEARING

By Edmund F. Daley, M.D.
Adapted from The Family Today
By C. J. Enzler. Ph.D.

PREGNANCY and child-bearing is a natural physiological process for women. Only the ill-informed lay advocates of birth control call it pathological. Why, then, do we hear "that the woman is exhausted by bearing children?" We know that the abnormal woman may be exhausted by the birth of a single child, or by a bout of pneumonia, or even by a trifling illness or a minor operation. However, the normal woman reacts naturally and without ill-effects.

The normal woman takes her pregnancy in her stride. Under proper medical attention she is guided through her prenatal course with a minimum of discomfort and is thus spared the unnecessary ill-health of the neglected patient. When labor ensues she is in excellent physical condition. This sense of well-being undoubtedly allays the fears of labor so frightening to the expectant mother of past generations.

How strange, then, that the instinct for motherhood, said to be the most universal and powerful that woman possesses, can be so distorted as to allow a woman to do away with her unborn child. What is the cause of such self-induced or criminal abortion?

The principal cause is not the result of illegitimate pregnancies, for only 10 per cent of the deaths due to abortion occur in unmarried women. The vast majority occur in married women in the poorest social status, and in the 30 to 40-year-old group.

While it is impossible to estimate reliably the annual number of abortions, 8,000 deaths is a minimum estimate for both concealed and recorded deaths. Inasmuch as the mortality rate is 1.2 per cent, the number of abortions occurring annually in the United States would be at least 666,000. Of these 65 per cent or 440,000 are induced criminal abortions.

National statistics indicate that 25 per cent of all maternal deaths follow abortions. But death is not the only consequence. For every person who dies, many others are disabled, often permanently.

In the field of preventive medicine the medical profession has conquered many diseases and many conditions. Yet, in the prevention of abortions we have failed. The depression markedly increased the number of abortions, and the present world conflict is further multiplying that number. A comprehensive social program should be instituted for improving the income and living conditions among the poor, especially in those families with a large number of children. More professional care should be given by visiting nurses and municipal doctors, to those who cannot afford to pay for private care. Prenatal and well-baby clinics should be enlarged, better distributed geographically, and more widely advertised.

The medical profession has accomplished a great deal in the field of educating the public in regard to the safety of child-bearing. Now the same energy should be applied to warning against the dangers of abortion.

Another grave threat to family life is sterilization, a procedure which destroys the reproductive function of the sexual glands. It is termed eugenic if it is carried out to prevent propagation of unsound offspring; therapeutic if in the interest of the patient's health.

In Catholic teaching eugenic sterilization is never permissible, nor is therapeutic sterilization if by it is understood sterilization to prevent pregnancy rather than the relief of a diseased condition. Neither the state nor the individual has a right to mutilate the human body, especially that part of the body with such essential functions.

The report of the American Neurological Association Committee for the Investigation of Sterilization should convince us that eugenical sterilization is an unsound practice. This report is by experts in a specialized field of medicine, and their chief recommendation is that an extended research be undertaken before the practice is accepted. Thus the surgeons who have been performing these operations should examine their consciences. The states which legalize this act should nullify their statutes as New York State has done.

The reports on therapeutic sterilization lead us to the conclusion that they are done almost exclusively for socio-economic indications. This practice is growing rapidly and demands an intensive combatant action on the part of the clergy, laymen's organizations and all Catholic physicians. The ethical physician, Catholic or non-Catholic, is not influenced by economic considerations or social conditions. He recognizes these underlying factors, but the medical and surgical aspects of the case are his prime considerations. The remedy is not unethical sterilization, but the alleviation of the faulty social and economic conditions.

N. C. W. C. Department of Education Urges Participation in National Go-to-School Drive

THE Rev. Frederick G. Hochwalt, director of the Department of Education of the National Catholic Welfare Conference, has directed a tter to the Diocesan Superintendents of Schools which he called to their attention the National o-To-School Drive now being sponsored by the hildren's Bureau, U. S. Department of Labor, nd the U. S. Office of Education, Federal Security gency, in conjunction with the Office of War nformation and with the endorsement of the War Ianpower Commission.

Father Hochwalt pointed out in his letter that he aim of this drive is to get and keep the nation's oys and girls of high school age in high school ntil they complete their courses, either in full me or in well planned school-work programs. he drive, addressed directly to American youth nd their parents, has been occasioned by the ct that the high school enrollment throughout he nation has dropped one million during the ar and by the fear that this drop will become rogressively more serious. Probably more young eople are employed this summer than ever before. here is great danger that a still greater number an before will fail to return to school this fall. Iany of these boys and girls are in jobs that do ot contribute directly to the war, or the develop- ent of the young worker; many are working in violation of child labor laws. The future welfare of youth and the strength of the nation are threatened by this needless waste of school opportunities and careless use of youthpower.

It is believed that a national drive supported in every community can do much to counteract the tendency of high school youth to retain their jobs at the cost of their studies. The Children's Bureau and the U. S. Office of Education are appealing to parents, employers, union members, school and church people, and neighbors, who are closest to these young people, to do their part in making this drive successful. Therefore, Father Hochwalt has asked the cooperation of superintendents and pastors in bringing this matter to the attention of Catholic parents and youth wherever the need arises and in seeking their support.

A booklet, "National Go-To-School Drive, A Handbook for Communities," has been prepared by the Children's Bureau and the U. S. Office of Education. This booklet contains many helpful suggestions for the carrying out of a campaign to persuade youthful workers to return to their classrooms in the fall and presents many arguments showing the long-range wisdom of such a course. Copies of the booklet may be obtained from Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1944

9–10—Newman Club Federation—executive committee meeting, University of Chicago, Chicago, Ill.

12–14—National Catholic Evidence Conference—annual conference, Cathedral Hall, Chicago, Ill.

18–19—Catholic Conference on Industrial Problems—Burlington, Vt.

October, 1944

3–4–5—Liturgical Conference—annual meeting, St. Meinrad's Abbey, St. Meinrad, Ind.

17–20—Second Seminar for Leaders Working among Spanish-speaking People of West and Southwest—Regis College, Denver, Colo.

21–25—National Council of Catholic Women—biennial convention, Toledo, Ohio.

November, 1944

10–13—National Catholic Rural Life Conference—meeting of officials, Cincinnati, Ohio.

15–16–17—Bishops' Annual Meeting, Washington, D. C.

17–20—National Conference of Catholic Charities—34th annual meeting, Brooklyn, N. Y.

TWENTY-SECOND NATIONAL CONVENTION
NATIONAL COUNCIL of CATHOLIC WOMEN

Toledo, Ohio, October 21-25, 1944

DEPARTMENT OF LAY ORGANIZATIONS, NATIONAL CATHOLIC WELFARE CONFERENCE

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HIS EXCELLENCY, MOST REV. JOHN F. NOLL, D.D.
Bishop of Fort Wayne

Assistant Bishop
HIS EXCELLENCY, MOST REV. EMMET M. WALSH, D.D.
Bishop of Charleston

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